

The wages of sin have never been reduced.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# THE LORD'S CHURCH

BY E. G. COOK — Birmingham, Alabama

## CHAPTER X

We have been discussing the prophecy found in the letter to the church at Thyatira. Now may we consider the prophecy found in the letter to the church at Sardis. The word "Sardis" means separation. This fact tells us plainly who is under consideration in this letter. It is the churches that separated from the Catholic Church in what is called the reformation. The order in which these letters are given to us speaks loudly of Divinity. It was not John who arranged these letters in the order in which we find them. No two of them can be transposed without completely wrecking the sequence of the picture. Every letter must remain where our Lord put it, or else the picture is completely ruined.

Ephesus, which means dearly beloved, speaks so clearly of our Lord's precious churches in the days of the apostles, and on up to the time of the first division of the churches in 251 A.D. So this letter would not fit in any other place in the church age. Smyrna means myrrh and the prophecy in this letter speaks so clearly of our Lord's true churches all through the awful Dark Ages. So this letter could not be placed at any other time in the history of the churches. Pergamos means exalted through marriage, and how the prophecy in this letter to the church at Pergamos does speak of the apostate churches who became married to the Roman state in the days of Constantine the Great. So there is just no other place that this letter would fit in. Thyatira means a continual sacrifice. Who can deny that this church represents the Catholic Church which developed from the Pergamos type churches? There is no way that you can put

(Continued on page 3, columns 1, 2)

## JUSTIFICATION: THE JUST SHALL LIVE BY FAITH

JOE WILSON  
Winston-Salem, North Carolina

"Behold, his soul which is lifted up is not upright in him: but the just shall live by faith" (Hab. 2:4).

Habakkuk is somewhat unique among the prophets, but what a wonderful and blessed message he has. In the beginning of the book, he is faced with problems which try his faith. But he goes to God

look at this great doctrine.

Habakkuk 2:4 is a great gospel verse. In this we see another example of the antiquity of the gospel. My friend, the gospel did not have its beginning in the days of the New Testament. The gospel by which we are saved is the old, old story of Jesus and His love. This gospel had its origin in the eternal past in the heart and mind and will of God. It had its revealed beginning in Genesis 3:15, when hard upon the heels of the entrance of sin into the human race, the blessed Lord came with the first gospel promise ever made. The Lord came down into the garden and found the fallen man and preached to him that one day there would come One born the Seed of woman who would gain, and more than gain for God's own what they had lost by sin, and would defeat the devil. Yes, the gospel is an old, old gospel and our text is just one more example of its antiquity.

Then this text shows us the unchangeableness of the gospel. Some are so foolish as to think that men were saved one way in Old Testament days, and a different way today, and some even think a different way in days to come. Not so, beloved. God's way of saving His chosen people is one and the same in every age. Moses, and David, and Habakkuk were justified by God-given faith in Jesus Christ. And Paul and Peter and you and I who are saved are saved in the same way.

My text Habakkuk 2:4 is quoted three times in the New Testament. It is quoted in Romans 1:17, Galatians 3:11, and Hebrews 10:38. Oh, the depth and fulness of the precious Word of God! Someone has said that it takes three books in the N.T. to expound this one verse in Habakkuk. But truly it will take eternity to plumb the depth of this one precious statement as to God's saving of His people.

Note the contrast in our text. Here are the only two ways: in salvation and in life itself. There is the way of pride lifting man up and putting God down. There is the way of faith which debases man and exalts God. And all the doctrines and acts of man will come under one or the other of these two headings. There is the doctrine of salvation which exalts the will, the decision, and the works of man. Then there is the Bible way which is justification by God-given faith and exalts the grace of God and the God of grace. (Continued on page 3, column 1)

# The Baptist Examiner

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"To the law and to the Testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20

Vol. 49, No. 45

ASHLAND, KENTUCKY, NOVEMBER 17, 1979

WHOLE NUMBER 2248

## International Version Of New Testament

The N.I.V. New Testament of 1978-1979 is a revision of that issued in 1973, for which the Greek text used was "an eclectic one" . . . determined in accordance with "accepted principles of New Testament Textual Criticism," following the "best current printed texts of the Greek New Testament." This is an echo of the introduction to the Revised Standard Version of 1946—"With the best will in the world, the New Testament translator or reviser of today is forced to adopt the eclectic principle—each variant reading must be studied on its merits, and cannot be adopted or rejected by some rule of thumb, or by adherence to such a theory as that of the Neutral Text." The weakness of the New International Version lies not in the adoption of the eclectic principle, but in its application. In this respect Matthew Black's criticism of the Greek text underlying the New English Bible

applies with equal force to the N.I.V. as "vulnerable in its approach to the problems of the underlying Greek text which forms the basis of the translation. That text has been established by the translators as they go along, and nothing is said about the principles which guided them in their choice of readings. It is doubtful if a sound text can be established in this way."

### THE INFLUENCE OF 19TH CENTURY TEXTUAL CRITICISM

In its approach to the Greek text the N.I.V. illustrates the extent to which modern textual scholars, attempting to apply an eclectic principle, have retreated from Westcott and Hort's theories, while holding on to their mistaken conclusions. Westcott and Hort omitted 18 whole verses and enclosed a further 29 verses in double brackets as a mark of considerable uncertainty. In the N.I.V. most of these are omitted, or separated in

some way from the rest of the text, or accompanied by notes which leave their authenticity in some doubt.

In the 1973 N.I.V. New Testament the last twelve verses of Mark were separated from the rest of the text by a space, a line, and a note—"The most reliable early manuscripts do not have Mark 16:9-20." The 1978 American N.I.V. Bible changes the note to read—"The two most reliable early manuscripts," but the 1979 English (Continued on page 5, column 3)

## One Unusual Experience

It was Charles G. Finney who told this story. He was holding a revival in Detroit. One night as he started to walk into church, a man came up to him. "Are you Dr. Finney?"

"Yes."

"I wonder if you will do me a favor. When you get through tonight, will you come home with me and talk to me about my soul?"

"Gladly. You wait for me." Finney walked inside and some of the men stopped him.

"What did the man want, Brother Finney?"

"He wanted me to go home with him."

"Don't do it."

"I am sorry, but I promised and I shall go with him."

When the service was over, Finney started out the door. The man was waiting, took his arm and said, "Come with me." They walked three or four blocks, turned into a side street, walked down an alley, and at the second house the man stopped. "Stay here a minute, Brother Finney." He reached into his pocket, pulled out a key, unlocked the door, turned to the preacher and said, "Come in." Mr. Finney walked into the room. There was a carpet on the floor, a mantlepiece, a desk, a swivel chair, two arm chairs. There was nothing else. There was a kind of thin board partition all around the room except where the fireplace was. Finney turned around. The man had locked the door, had reached into his back pocket, had pulled out a revolver and was holding it in his hand. "I don't intend to do you any harm," he said. "I just want to ask you some questions. Did you mean what you said in your sermon last night?"

"What did I say? I have forgotten." (Continued on page 8, column 1)

## F.T.H. CONTINUES STORY OF NEW GUINEA RETURN

By FRED T. HALLIMAN  
Missionary To New Guinea

Dear Friends,

Greetings to each of you once again in the name of our dear Lord.

It hardly seems that I have been in Papua, New Guinea exactly one month as I write this. Surely, I will be glad when the moment comes that I have crossed the great divide that separates time from eternity when it will always be the forever now or present. There will be no more seconds, moments, hours, days, weeks, months and years. When I can go right on serving my Lord in whatever capacity He chooses for me without the feeling that night is going to overtake me before I finish, or that the years are flying by so fast I will soon be too old to get done what I would like to get done. Blessed thought! That I can go right on without any worries of not having enough time to finish any assignment He may give or have lots of breaks if He so chooses, but in any case having a perfect knowledge that whatever it may be that then I will see as I am seen.

Beloved, it has never occurred to me until just now that faith is like a small bud that passes through various stages into a full grown flower and in due time, the finished fruit has developed. From the bud to the finished fruit, there comes various stages of trials and sufferings and it is so with us who have placed our faith in a sovereign God and not until we have finally crossed the great divide will we see the finished fruit in all its glory. I have many friends that read my articles in TBE that are not saved. Dear friends, that read this, that are yet lost without Christ, common sense teaches you that without the bud there is no flower and without the flower there is no fruit. Likewise, without faith in the shed blood of Christ there is no hope for you and consequently no fruit that will bring rejoicing in that great beyond. Our Saviour cursed the fig tree because it bore no fruit. The moment you place your faith in Christ the bud will have been born and the various stages, until the finished fruit will of necessity take place.

For the above I offer the following text. "Shall I bring to the

birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb saith thy God" (Isa. 66:9). This text proves that what the Lord causes to bud, He will see to it that the finished fruit is produced.

I suppose before I write a sermon instead of a mission report,



FRED T. HALLIMAN

I had better get started on the report. The Lord is blessing in the work here and one has to be here to really see the progress being made. The people are really growing. (Continued on page 7, column 4)

## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

### THE CHURCH AT SMYRNA

(Preached on the Independent Baptist Hour October 28, 1979)

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (But thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogues of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death" (Rev. 2:8-11).

Of all the seven letters dictated by Christ and recorded by John, the briefest is the one to the Smyrna Church. Not one word of reproach is addressed to this witnessing and suffering church. The Lord Jesus spoke to them only words of commendation and encouragement. She represented the state of the church under the persecutions of the Roman Emper-

ors.

#### THE CHURCH (V. 8)

We know nothing as to the origin and founder of the church in the city of Smyrna. All we know for certain is that there existed a church there in A.D. 96 when this epistle was written. Since Acts 19:10 says all Asia Minor heard the gospel preached by the Apostle Paul during the two years he was at Ephesus, we may surmise Paul could have been its founder. At last it must have been in some way connected with the work of his (Continued on page 2, column 2)



JOE WILSON

and tells these problems to Him and is caused to rest confidently and trustingly in the Lord. Then in chapter three, he is made to pray and rejoice and praise God. The way from the problems of chapter one to the praise of chapter three is by the faith of chapter two. Let us look at this great Old Testament verse on justification by faith and



## The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL --- Editor  
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 71, Zip Code 41101.

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**PUBLISHED WEEKLY,** except last week of December, with paid circulation in every state and many foreign countries.

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Five Years --- \$14.00  
CLUB RATE: 15 or more --- each \$3.00

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Elder Edward G. Graff, P.O. Box 36, Highway 4 E, Smithville, Okla. 74957, is available for pastoral work wherever the Lord may lead. His phone is 405-244-3898.

The Sovereign Grace Baptist Church of Birmingham, Ala., and Pastor E. D. Strickland have a radio program on station WDJC FM each Sunday from 6:00-6:30 p.m.

Does anyone have a copy of the October 20, 1973 TBE that they would be willing to give away? If you do, please send it to Mrs. Kenneth Cox, General Delivery, Meadow Creek, W. Va. 25977.

Elder Ronald L. Dotson is available for pastoral work wherever the Lord may lead. He can be reached at the Veteran's Medical Center Mon.-Fri. from 6:00 a.m. to 2:30 p.m. It is building 6, extension 380 and the number is 614-773-1141.

Elder Howard Sheppard, 6412 25th Ave., East, Tampa, Fla. 33619 is available for preaching appointments since his doctor has given him the okay. His phone is 813-621-2872.

The Sovereign Grace Baptist Church in East Moline, Ill., and Pastor Charles Empey have an opportunity to purchase a church building with the help of some sister churches. The price is \$35,000 with a down payment of \$10,000 with a monthly payment of \$181 per month. Send offerings to: Donald R. Pankey, 1059 Meadow Lane, Colona, Ill. 61241.

THE BAPTIST EXAMINER  
NOVEMBER 17, 1979  
PAGE TWO

Often we receive a colored picture for TBE. Our readers know that our paper is black and white, not in color. Hence all colored pictures are useless to us. All pictures which go in our paper must be a glossy black and white with a light background. Please do not put a paper clip on the picture as it harms the picture. We ask that our readers please bear this in mind.

## Church At Smyrna (Continued from page one)

missionary team.  
As to who the pastor of the church was when this letter was penned is not certain, but it probably was Polycarp. Irenaeus, who knew him, said he was pastor of the church in A.D. 108. We do know that Polycarp suffered martyrdom under Marcus Aurelius in A. D. 169. He told the proconsul at his trial he had been a Christian 86 years. This would place his conversion in A.D. 82 and make him about 28 or 29 years old at the time this epistle was written. Both Tertullian and Eusebius affirm he was pastor of this church. Thus there is good reason to believe the angel of the Smyrna Church to whom John wrote was Polycarp, himself a disciple of the Apostle John.

### THE CITY (V. 8)

The city of Smyrna dates from about 1500 B.C., having been founded by some piratical Greeks. It was located some 40 miles north of Ephesus at the mouth of a small river, Meles. It was one of the most beautiful Greek cities ever erected. Smyrna was at the head of the gulf of Smyrna, where the hills of Asia Minor ran down to the blue waters of the Aegean Sea. The gulf of Smyrna reached back into the inland of Asia Minor for about 35 miles. Ships could enter that harbor and dock to load and unload cargo. This made Smyrna a celebrated commercial center in the days of John.

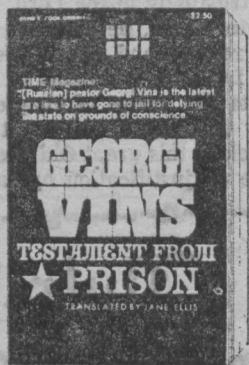
Smyrna received its name from her traffic in the Balsam herb for which it was world famous. It was the port of the fragrant perfume Myrrh. The same Greek word translated Smyrna in Revelation 2:8 of our King James Version is also translated "Myrrh" in Matthew 2:11 and John 19:39. This perfume had a sacred use in Old Testament times (Ex. 30:23) and was used as a love perfume in Solomon's day (S. of S. 1:13; Prov. 7:17).

In the city of Smyrna was what was called the Golden Street. It began at the seaside, at the harbor, and ran the length of the city up to the Acropolis on Mount

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TRANSLATED BY JANE ELLIS



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## WHAT ABOUT IT?

Almost daily we receive inquiries about a sound church in a given city of the U.S.A. or even foreign countries. Our independent Baptist people are constantly on the move. Our pastors need to know where other churches of like faith and order are. Other Baptist groups have directories; we have nothing. Hence we often lose our people who move away from the old home church. This is not good. Our preachers talk about having a directory, but to this day nothing has been done to get one printed.

There are many problems to doing this. Who would put such a book together? Would he not be subjected to the worst sort of criticism as to whom he listed or did not list? What doctrines would a church have to believe to qualify to go in the book?

While I do not want to affirm that I have all the answers, I do believe I have a workable program. Each church to be listed would be required to believe in the local church to the exclusion of the universal, invisible church and to hold to the doctrines of grace. There would be no other requirements. Each church would pay something like \$5 to have their name and information about their church listed. This would leave it up to each church as to whether it wanted to be listed or not. The directories would be free. I, for one, would like to see such done.

Realizing the many prejudices and personal disagreements which exist among our people, it is almost with serious reservations that I dare to suggest such a thing. But could it be that Sovereign Grace Independent Missionary Baptists could lay aside their personal pride and numerous prejudices and produce such a directory? Are we too busy fighting each other to care for such a book?

What do you as a reader of TBE think of this idea? Would you want your church to be listed? The editor would appreciate hearing from you concerning this matter. Send no money. No directory is yet to be published. I am merely inquiring into the possibility of such a project.

Based upon your response I will at a later time announce in TBE if we here shall attempt such a project. I will not be able to answer all the letters I may receive about this, but I will seriously consider all suggestions, criticisms, etc.

Pagos, where stood the temple of Zeus. At the beginning of this street, near the sea, was the gorgeous Greek temple to the goddess Cybele. Farther up was the beautiful temple to Apollo. Still farther up, there was the temple to Aesculapius and the temple to the goddess Aphrodite. Along this same street was a monument to Homer, the Greek poet who was born in Smyrna.

Smyrna was known in John's day for its famous hill which had a crown of buildings encircling it, a most magnificent sight to behold from its harbor. There was a citadel situated on the hill called "The Golden Lined Palace." Heathen temples adjoined the palace. These buildings were said to have girdled the hill and glittered like a crown. Hence Smyrna was sometime called "the crown city." The citadel itself was called "the crown of Smyrna." The city still exists today and is now called Izmir, the Turkish corruption for Smyrna. It has a present population of about 275,000 people.

### THE CHRIST (V. 8)

The description of Christ is two-fold and very suggestive. The two natures of Christ can be seen in these titles or attributes: "These things saith the first and the last, which was dead, and is alive." Jesus Christ is the first cause and the last end of all things—the eternal Jehovah (Isa. 41:4; 44:6; 58:12). Christ is the origin of all things. He is before and prior to all things. He is the chief in importance, in order and in dignity. He was before all things and by Him all things consist.

Consider the title "the first." Jesus Christ did not begin when He was born in Bethlehem some 1900 years ago. He existed in the beginning as the self-existent One: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The eternal Son of God was active "from the days of eternity" (Mic. 5:2 margin). Jesus Christ, the Second Person in the holy Trinity, always existed. He never came into being; there was never a time when He did not exist. He is an eternal Being.

Christ is not only "the first" but also "the last." As "the first" He is before all time and above all as supreme. As "the last" He is after all, closing all up, for He is the consummation of all things. He in the end of time will complete what He purposed to do in eternity.

How practical these attributes of Christ must have been to the suffering Smyrna Church. These Christians were undergoing the most frightful persecutions. When Christ said, "I am the first," He declared that all things had their origin in Him. Nothing happened to them by chance. The terrible trials through which this church

was passing were not unknown or unforeseen to Christ. He planned the experiences of their lives and nothing could happen to them but what His grace permitted.

How cheering the saying: "I am the last." When all other human comforters were gone, Christ would remain at the side of this little church until their last extremity (Isa. 43:2). Christ would never leave them nor forsake them. He would be with them until the end of life, the end of time and in eternity to come. The last sight they would see would not be sorrow, sickness, suffering, sin or Satan. It would be Jesus Christ their Saviour. He would keep them till the river rolled its waters at their feet, and then He would bear them safely over, where the loved ones they would meet.

The speaker said He became dead and was alive to die no more. How consoling these words! It was as if Christ said: "I have been through what you are suffering on account of your faith and fidelity. Death did its worse to me. Nevertheless, I live—I conquered it—I have the keys of death and Hades—I died to abolish death. I am a living Saviour. Don't fear what man may do unto you. He can only kill the body. Don't be afraid. I will land you safe on Heaven's shore."

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## THE COMMENDATION (Vs. 9-10)

"I know thy works." This is Christ's uniform method of introducing these epistles. In each case it implies the intimate acquaintance of the Head of the church with all that pertained to the activities of His body. This was a working church. Their good works proceeded from the influence of the gospel, flowed from love to Christ and were produced by a sense of redeeming grace. The church at Smyrna performed these good works under very unfavorable circumstances, which greatly enhanced their value.

"I know . . . thy tribulation . . ." The word "tribulation" suggests the threshing-rollers of the Romans, those heavy stones which ground wheat and forced blood out of grapes. This word indicates confinement within narrow limits. It points to the pressure their enemies exerted upon them by persecution, affliction and oppression. These Christians suffered because they insisted on the worship of one God in a city where they worshipped many gods.

"I know . . . thy . . . poverty." Their tribulation had probably produced their poverty. These dedicated Christians had experienced real poverty. It cost them something to be a Christian. Their material goods had been confiscated. They had been reduced to an inferior position because of their loyalty to Christ. What has your loyalty to Christ cost you?

Jesus Christ was not unacquainted with poverty. He was born to poor parents in a stable. He owned no house and had no place to lay His head. He was buried in a borrowed tomb. Our Saviour became poor for the sake of His people (H Cor. 8:9). Hence Christ was eminently qualified to sympathize with the church at Smyrna.

Smyrna was a poor but rich church: "I know . . . thy . . . poverty (but thou art rich)." Their wealth was spiritual. So far as treasures in Heaven were concerned this was a millionaire church. Only spiritual wealth will abide. "The Christian owns all Heaven. He walks its streets, not as a foreigner but as owner. The mansions, the angels, the tree of life, the streets of gold, the gates of pearl, Christ, God—are his. The mansion is his home; the angels are his companions; the tree of life is his shade and nourishment; God is his Father and Christ is his Brother. The Christian is 'rich toward God' " (CHRIST'S LAST MESSAGE TO HIS CHURCH, p. 104).

"I know the blasphemy of them that say they are Jews." The church at Smyrna suffered the reproach of the Jews. They were (Continued on page 5, column 1)



## The Lord's Church

(Continued from Page One)

the letter to Thyatira before the one to the church at Pergamos, simply because the one in Pergamos is the church at Thyatira in embryo. Now Sardis means separation. You could not have the Protestant churches coming out of something that did not yet exist. So it was absolutely essential that Sardis follow Thyatira. The Protestant churches had to have a Catholic Church to come out of. So we see that each one of these letters was placed in its proper place by the Master Architect. And none of them would fit in any other place.

The Catholic Church claims to be the oldest church in the world. I am perfectly willing to admit that she is the oldest religious organization in all the world. She had her beginning at Babylon in the days of Noah's renegade great-grandson, Nimrod, but she was known through all those centuries of time as Babylonian Mysticism. During all that time her priests were called pontifex, and her high priest was called pontifex maximus. But after the apostate churches represented by the church at Pergamos had been excluded from the fellowship of the Lord's true churches, and after those churches had become married to the state, the Babylonian Mysticism merged with those churches, and the result was the Catholic Church. So today the new pope, John Paul I has as his official title, pontifex maximus, which means that he is head over the Catholic Church, or the head over Babylonian Mysticism, whichever way you wish to say it. They are one and the same thing. There never was a Catholic pope until 606 A.D. when the Roman Emperor Phocas appointed Boniface III as the universal bishop over all of that kind of churches. The word "catholic" means universal. So with the appointing of Boniface III as universal bishop you have the first Catholic pope. That is not what we hear on every side. Even most encyclopedias start with Peter and list more than two hundred and sixty popes. But Peter never was in Rome. He did not have even one of the pope's characteristics. He never heard of a pope, because there was no such thing in his day. Peter was not the kind of man that would have people bow down to him and kiss his dirty toe.

We, who are living in these very last days of the church age, have a great advantage over our forefathers when it comes to interpreting the prophecy found in the seven letters to the seven churches in Asia. My grandparents were teenagers when the Southern Baptist Convention was hatched out in Augusta, Georgia, December 27, 1845. I was teaching school when the Cooperative Program had its beginning in 1925, but still there are those who really believe that the convention churches are the old kind of Baptists. Some even seem to think that Independent Baptist churches have just come into being in the last few years, but they are the same kind of churches as the one at Jerusalem was in the days of our Lord's earthly ministry. In my 80 years on the earth I have seen so much of the prophecy concerning Christendom come to pass before my very eyes that I have been forced to discard some of my theology that I learned in my younger days. When prophecy has been fulfilled that is, when it has become history anyone should be able to see what the prophecy meant.

But in spite of the ever changing history of Christendom, our Lord's true churches have at all times been in the world. Our Lord meant what He said when He said in Matthew 16:18, "The gates of hell shall not prevail against it." The teaching that the Baptist Church sprang from the Church of England is pure

(Continued on Page 6, Columns 4 and 5)

## Justification . . .

(Continued from page one)

Let us look at the meaning of justification. The Philadelphia Confession of Faith has a great chapter on this subject. As I am writing this away from home, I am unable to give you this definition. I suggest you order a copy of this great book from the Calvary Baptist Church and read this chapter. We might be helped to understand justification by comparing, and especially, by contrasting it with regeneration, sanctification, and glorification. Justification relates to our standing before God and declares that we stand before Him as not guilty of any one sin and as if we had always done all that God could require one to do. Regeneration is that instantaneous work of the Spirit which imparts Divine life to the individual, and that life is characterized by repentance and faith. Sanctification is that progressive working of the Holy Spirit by which the believer is changed more and more into the image of the Son of God, and is made to grow in grace and in the knowledge of Jesus Christ. Glorification is that instantaneous act of the power of God whereby the believer is altogether transformed into the image of Jesus

Christ and is glorified forevermore.

Justification is a legal term and it relates not to our relationship with God but to our standing before God. Justification in its completeness involves pardon or forgiveness. God, for Christ's sake and on the basis of Christ's death for our sins, regards the believer as cleared of all guilt before the throne of God. So it is true that justification means 'just as if I had never sinned', but it means more than that. Justification further looks upon the believer as if he had always been perfectly righteous in God's sight. In other words, justification is God's declaration concerning the believer in Jesus Christ: that he stands before God as if he had never sinned and as if he were perfectly holy and righteous before the Lord.

Let us now look at man's need of justification. And I might immediately see that this is man's foremost and greatest need. All other so-called needs of man pale into insignificant nothingness when compared with this "one thing needful." We see this need when we look at the totally depraved condition of man. Man is born in sin and conceived in iniquity. He goes astray from the womb speaking lies. He drinketh iniquity like

Intro.: Intermingled in the description of the backslidden condition of Israel we find exhortations to return to the right way of God, by forsaking "the sin which doth so easily beset us" and worshipping God "in spirit and in truth" and establishing judgment in the gate.

### VERSE 14

"Seek good." This is the only possible admonition to a child of God in any place and under any condition. So this is true regardless of the attitude and actions of

water. Oh! what a filthy, abominable, vile, and loathsome being is man. In fact, every man at his best state is altogether vanity and all his righteousness is filthy rags in God's sight. So, what is such a creature's most important need? Why, that he be rid of his filthy garments of sin, that he be washed white and clean, and that he be clothed upon with fine garments of incomparable whiteness. In other words, that he be justified. Man needs justification because of his many deeds of sin which have incurred great guilt before the thrice holy God. What calculating device of man can add the total of the sins of one man? His desires are unclean. His thoughts are wicked. His words are like the venomous poison of the deadly serpent. His actions are dyed through and through with the crimson of terrible guilt. He needs to be cleared of all guilt before the courtroom of the sovereign and holy God of Scripture. That is what he needs and that is what justification is.

Then look at the absolute holiness of God and see man's need of justification. Our God is of purer eyes than to look upon iniquity. How can man that is born of woman be just before such a holy God. Man's greatest need is an absolutely unblemished righteousness that will pass the eyes of fire of our God. Unless man has such, he will never enter God's Heaven of blessedness, glory, peace, and love. He needs this most of all and this is what justification provides. Ere we close this division of our subject, let us look at the total and utterly helpless condition of man. His total inability. He cannot do anything to atone for even the least of his multitudinous sins. And he is unable to perform even one work that is acceptable to God. Oh, how lost and helpless is man! Oh, how he needs this unspeakable blessing of justification!

Now let us look at what constitutes the grounds upon which God will justify a man. Oh, how important it is that we be very clear and very sure as to this! To begin, I will say that nothing done by man or within man is or can be the grounds of his justification. It is not the good works of man. We are informed in Galatians 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." What a great Scripture is this! The unsaved man cannot perform a good work for all he does is defiled by sin. And if he could, those good works would not atone for past sin.

The ground of justification is not the work of the Spirit within us. This is an important work, and a part of the totality of our salvation. But what the Spirit does within us is not the ground upon which God justifies. In fact, the ground upon which we are

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

For November 15, 1979

Amos 5:14-20

others.

"And not evil." There was a lot of activity both religious and practical, but it was contrary to the Word of God. Sad to say, many times people feel because they are doing something God is pleased.

"That ye may live." Paul describes true living in Galatians 2:20 and anything short of this is merely existing and usually results in losing your life or wasting your life as a child of God (Matt. 16:24, 25). Look closely at I Corinthians 11:30.

"And so the Lord, the God of hosts, shall be with you." This goes back to the thought in 3:3 "Can two walk together, except they be agreed?" In order to have the kind of fellowship described in I John 1:3, there must be faith and practice. Study John 13:8-10.

"As ye have spoken." Because of their sin God had spiritually departed from the temple and they knew it not (I Sam. 4: 21:22; Judges 16:20). In the New Testament this would be described as the candlestick being removed (Rev. 2:5). Any professed Christian or church which boasts of God's presence with them in this sense, while living in disobedience, is sadly mistaken.

### VERSE 15

"Hate the evil." The attitude of showing no tolerance towards evil and to stand in opposition to it is to be the position of God's children. To have no fellowship with it (Eph. 5:7, 11).

"And love the good." To prefer it above everything and to make it the daily practice of your life.

"And establish judgment in the gate." Here is the practical application which evidences the attitude of the heart. (Read James 2:14-18).

"It may be that the Lord God of hosts will be gracious unto the remnant of Joseph." Although judgment cannot be averted on the nation of Israel as a whole because of sin, it is possible God will bring a revival among the faithful few. This is a consoling thought in this dark age in which

we live.

### VERSE 16

"Therefore the Lord, the God of hosts." Notice vividly the exaltation of the Almighty God. How this needs to be emphasized in this shallow age of human exaltation.

"The Lord, saith thus." Judgment is again acknowledged as certain and not merely as a possibility.

"Wailing shall be in all streets." Because sin was in all the streets, so wailing shall be in all streets (Gen. 19:4).

"And they shall say in all the highways, Alas! Alas! And they shall call the husbandman to mourning and such as are skillful of lamentations to wailing." What a sad day when national mourning will be on such a large scale that there will not be enough professional mourners! It would be similar to us having to use inexperienced undertakers or funeral directors.

### VERSE 17

"And in all vineyards shall be wailing." Even the normal places of joy will be places of sorrow. Consider the multitudes of places of amusement in our day, for they too shall turn to places of mourning.

"For I will pass through thee, saith the Lord." Israel would remember when God passed through the land of Egypt with the death angel and before this with the many plagues, and would therefore know the results of God's visitation. One day God will pass through the United States in judgment; yea through all nations (Rev. 6:17).

### VERSE 18

"Woe unto you that desire the day of the Lord." Many were mocking the words of the prophet and were saying in irony, "we desire the day of the Lord." They were in the same class as those referred to in II Peter 3:3-6. Amos, no doubt, was looked upon by Israel like Noah. However I also believe there were many who, because of the blindness of sin, really felt like an era of Utopia was about to begin and, like the disciples in Acts 1, thought the Lord was about to restore the kingdom to Israel and destroy all of their enemies, but they were deceiving themselves because they were living a hypocritical life.

"To what end is it for you?" However, the exact opposite was about to take place. Instead of peace and prosperity, there would be captivity and suffering.

"The day of the Lord is darkness, and not light." Instead of brightness and joy, it will be darkness and gloom. There will be pain and fear.

### VERSE 19

"As if a man did flee from a lion, and a bear met him; or went into his house, and leaned his hand on the wall, and a serpent bit him." Amos illustrates by showing why they thought the day of the Lord would bring blessings, it really would only bring great calamities. To flee from chastening without repenting brings only further chastening or judgment.

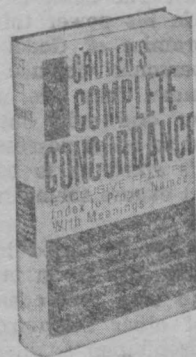
### VERSE 20

"Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Can anything else be expected in the light of the existing conditions?

Conclusion: May this lesson serve to bring the Lord's people to an evaluation of our profession and practice.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 11, Box 1198, Fort Myers, Fla. 33908.)

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"In the light of Matthew 5:38-47 should a Christian participate in war?"

E. G. COOK

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PASTOR

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In Malachi 3:6 our Lord says, "I am the Lord, I change not." And as I recall our Lord told His people in Old Testament times to utterly destroy some of His enemies. So why would He be opposed to having His people utterly destroy the Russians, or others who deny there is a God.

Matthew 5:38-47 is not dealing with war against God's enemies as I see it.

JAMES HOBBS

Rt. 2, Box 182  
McDermott, Ohio

PASTOR

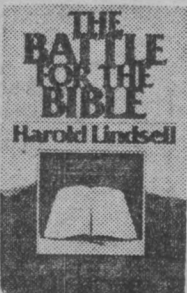
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You are confusing Christ's teaching concerning a Christian attitude and actions with his responsibilities in this world. If a saved person is in war or at home he should not have hatred or murder in his heart. When he must fight for his country he is not killing because of anger, hatred, or revenge, he is protecting his home, his family and his country. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (1 Peter 2:13-15).

As we read all through the Scriptures we see that God shows clearly that His people are to obey even in the matter of war. Israel had to drive the people out of the promised land. Joshua led Israel in many battles including the battle of Jericho. Now, please don't tell me that that is different from today, war is war regardless of where it is. The fact remains

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that we are being told to defend and if necessary take the land that God has given us. When some of them disobeyed in destroying the enemy God rebuked them. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22. Read the entire chapter).

The Bible does not condone those who refuse to fight on the grounds of being a conscientious objector, because it teaches just the opposite.

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This passage is given to prevent passionate and vengeful retaliation against the offending party. The Mosaic law, "Tooth for a tooth, and eye for eye," was given to hold the remonstrants in check. But in the days of Christ the Jews were flaunting this law by exacting more than equal restitution, and it is for this reason Christ teaches it is better to give the other cheek to the offender than to go beyond the suffered offense in retaliation. It is better for the Christian to suffer great insult at the hand of his persecutor, rather than be the means whereby his persecutor is caused to suffer the least of offense.

This rule of turning the other cheek is not an absolute or positive law, but is the general teaching of Christ regarding personal offenses. Christ Himself on the occasion of being smitten on the cheek did not turn the other cheek, but mildly and firmly rebuked the offender (John 18:22, 23). Paul, being insulted in this manner did not strike back physically, but remonstrated by telling the High Priest Ananias that God would smite him in due season (Acts 23:2,3). The saint is to do everything in his power this side of a compromise of God's Word to avoid personal violence. This does not mean they are not to expose error and evil, but that they are not to be so possessed of the martyr's spirit as to become reckless and expose themselves to undue danger.

The teachings of Christ in this passage could only in an indirect way refer to war, and cannot in the view of other scriptures be used as a prohibition against conscription, or all wars. While it is true, there are some unjust wars fought, nevertheless wars are inevitable, and some are fought to keep infidelistic nations, such as contemporary Russia, and Nazi Germany of the early forties from imposing their God-defying laws and philosophies upon free and decent societies. To construe this passage, and use it to condemn war under all circumstances would be to destroy all moral governments in the earth, and bring anarchy to full bloom. Jesus never condemned the profession of soldiering, and I am confident Cornelius did not resign his commission upon his conversion. Jesus said of one centurion, "I say unto you, I have not found so great faith, no, not in Israel" (Lk. 8:9).

The Christian's first allegiance

is unto God, and no other allegiance is to take preeminence over his duty to God, but it is possible to "Fear God, Honor the King" at the same time (1 Pet. 2:17). "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be ordained of God" (Rom. 13:1). See also verses 2, 3, and 4 of Romans 13.

Freedom of religion as provided by the U.S. constitution does not mean that the religionist is free to obey or disobey the government. A citizen is to obey every law of government except those which contravene the laws of God, and it is utterly impossible to prove from scripture that all military service is wrong, or that to fight a war to save lives, preserve decency, and to guarantee the freedom of worship is wrong. Christ said, "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's" (Matt. 22:21). That is tantamount to saying, Pay your tithes to the church, and your taxes to the government. We are to follow this up with prayer "For kings, and for all that are in authority . . ." (1 Tim. 2:2), and we are to speak out against any misuse of the tithe or the tax.

The same argument used against military service and war, could be used with equal force against law enforcement agencies, and their suppression of crime. In this end of the age there is a lot of corruption in government, and it is without doubt that most of our wars are motivated by human greed. Then, too, there are some corrupt law enforcement officers, but where would we be without our military and police forces? While we are to love our neighbor as ourselves, we are as a government under obligation to deal with our neighbors according to law when he or she murders ten or one of our other neighbors. Liberty does not do away with law, nor does love do away with justice. God loved His Son, but under the penalty of His people's sin He bruised His Son on the cross of Calvary.

## Justification . . .

(Continued from page three)

justified becomes in a sense also the ground upon which the Spirit works within us.

The ground upon which God justifies is the work of Jesus Christ. That and that alone is what God looks at in the great gospel blessing of justification. Theologians often divide the work of Christ on this earth into His active obedience and His passive obedience and I consider this a Scriptural distinction. The active obedience of Jesus Christ is the sum - total of that perfect life which He lived upon the earth. He did always those things which pleased His Father. He never once sinned in desire, thought, word, or act. And He is the only one who ever lived on the earth of whom this can be said. But please understand that He did not come into this world and live this perfect life for himself. He needed that not. But He lived as our substitute, as truly as He died as our substitute. He lived as our representative head. His passive obedience is that suffering He underwent on Calvary's cross whereby the Father poured out upon His own Son the total of the deserved Hell of all the elect of God. The Father punished the Son as the Son bore our sins in His own body on the tree.

This twofold work of Christ meets the twofold requirement for man to be saved. Man's sins must be satisfactorily atoned for. And man must have a perfect righteousness which will meet

the standard of God. These are provided for in the work of the blessed Saviour.

It might help us here to look at the Bible doctrine of imputation as it applies to our subject. The sins of the elect were imputed to Christ. That is, the guilt of them was charged to Him and the Father looked on the Son as if He were guilty of the total number of the sins of all the elect, and Christ was punished for those sins. Punished to the fullest demand of the law of God. There was no easing up, but the price of awful suffering was paid in full. The righteousness of Christ: His totally perfect and absolutely holy life is imputed to the believer and he is accepted by and before the Father in Jesus Christ. II Corinthians 5:21 tells it so well, "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Now, what are the means of justification? How does the sinner

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come into the possession of this marvelous blessing? Oh, how important and essential it is for us to be clear and Biblical here! Again, it is not by the works of man. Romans 3:28 tells us, "Therefore we conclude that a man is justified by faith without the deeds of the law." We are justified by faith in Jesus Christ. Again and again the Bible tells us this glorious truth.

Let us consider what is involved in that faith in Jesus Christ by which one is justified before God. One must realize that he is lost and undone and without any acceptable righteousness before God. Oh, how hard it is for man to receive this truth. Really, it takes the effectual power of the Holy Spirit to convince one that he is totally undone and helpless before God. But this is involved in and a part of saving faith in Jesus Christ. Man must be brought to "cast his deadly doing" down. To part with his own rags of fancied good, and to flee to the Saviour. In saving faith one must believe the facts of the gospel. These facts involve: Who Jesus is, and what Jesus did. One must believe that Jesus Christ is God Almighty, born into the human race by way of the virgin birth. One must believe in the Deity and in the perfect humanity of Jesus Christ. Then one must know and believe what Jesus did. That is, that Jesus lived a perfect life, Jesus died on the cross a substitution-

ary death for our sins, and praise God, Jesus rose from the dead. Then saving faith involves the trusting of Jesus Christ as one's own personal Lord and Saviour. This constitutes saving faith.

Now, please understand that faith does not save: faith is not our Saviour. Faith itself is not counted to us as our righteousness so that it becomes our righteousness. But faith brings us to Christ, faith lays hold on Christ, faith receives Christ. Faith is trusting Jesus Christ as one's personal Lord and Saviour and trusting what Jesus did for one's own salvation.

Now we need to understand two more things about this wonderful and saving faith. We need to know that it is the gift of God (Eph. 2:8). It is not something that the natural unsaved man has of his own, and it is not something man can produce. A man could create, out of nothing, ten million worlds as easily as he can produce saving faith. Faith is the gift of God. And this faith is the work of the irresistible, almighty, creative power of the Holy Spirit. The Spirit puts forth His power and with the gospel, works within the soul this miracle of saving faith.

Now let us note some things about this wonderful gospel blessing of justification. Note that it is the act of God; declaring the believer clear of all charges and having a perfectly righteous standing before God. This justification is not a process, but is the declaration and act of an instant of time. The publican who entered the temple lost and undone and looked to the propitious mercy of God, which was the same as trusting the Saviour and His sacrifice, went down to his house justified, while the Pharisee, trusting in his own fancied works of righteousness went away lost and undone.

Let us state that justification is once for all, and never can and never needs to be repeated. Note that justification is perfect and complete to every believer. There are no stages, degrees, or variations in the blessing of justification. The babe in Christ, newborn, just now the recipient of justification is as justified as the aged saint who has spent many years of faithful service to the Lord. There are stages and variations in the sanctification of the justified one, but justification from the first moment of reception by faith is as perfect and complete as it will ever be. Yea, the saint who has crossed the river and has been many years (earth time) in glory is no more justified than the weakest babe who has been brought to faith in Jesus Christ. Justification is eternal. Hebrews 10:14 tells us that, "He hath perfected forever them that are sanctified." We who are justified have an eternally perfect standing before God. Praise the Lord!

Let me state that justification is a fundamental doctrine of the Bible. None can even begin to be a sound Bible believer who is wrong on this cardinal doctrine. And note that justification is the heart and power of the gospel. Read Romans 1:16-17. See that the gospel is the power of God unto (Continued on page 5, column 5)



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## Church At Smyrna

(Continued from Page Two)

sneered at by those who claimed the exclusive privileges of being followers of God. Such wickedness brought contempt upon the very name they bore. This body of religious pretenders, who railed against the church, were in the sight of Christ "the synagogue of Satan." The same crowd would a few years later demand the violent death of Polycarp, the aged pastor of the Smyrna Church. It is said that the Jews gathered the fuel to burn Polycarp.

Satan is a counterfeiter. Just as sure as there is the true church of Christ there is also the church of Satan. The Prince of Darkness has his own churches, ministers, members, creeds, doctrines and versions of the Bible. This Evil Strategist is spreading "isms" throughout the world. All heresy is a part of Satan's plan to steal souls.

The Evil One is the accuser of the brethren. He is a vilifier, a traducer, a false accuser of the saints. Those who engage in gossip, blasphemy, vilification are members of the synagogue of Satan. Gossip had broken the hearts of the members of the suffering church in the city of Smyrna.

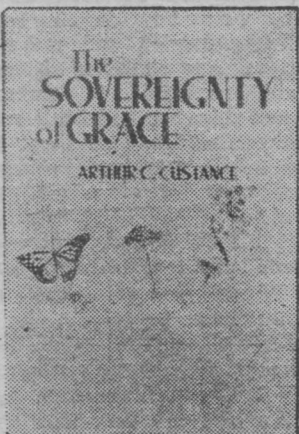
Christ did not promise exemption from suffering to this church. Rather, He said: "Fear none of those things which thou shalt suffer." They had already suffered, and they were about to suffer more. Christ exhorts this church to be brave, to be manly and to endure the suffering set before them. Christ does not deliver from suffering, but He has promised to be with His churches in suffering.

"Behold the devil shall cast some of you into prison, that ye may be tried." No doubt men did this casting into prison, but Satan was the real instigator of it. The Prince of Darkness is the real source of the spirit of persecution. Behind the passions and prejudices of men and their persecutions lies the malignity and malice of the Devil. Kings, magistrates and popes, when they become persecutors, become the instruments of him who is the accuser of the brethren and the murderer from the beginning.

"Ye shall have tribulation ten days." Both the tribulation and the days are literal here. "Ten days" is a definite number and must be taken in its literal sense, so far as the primary meaning is concerned. The suffering was certain but it was of a limited duration. All Christian suffering is brief when compared to eternal

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glory which will never end. Thank God! all griefs of God's sending have an ending.

"Be thou faithful unto death." It does not read "until death," but "unto death." The meaning is that death must not cause them to waver in their faithfulness to Christ. Loyalty to Christ is everything. Christ must be magnified in our body, whether by life or by death (Phil. 1:20).

The pastor of the Smyrna Church was Polycarp. He took seriously His Master's words. When brought before the proconsul in Smyrna and asked to blaspheme Christ, he answered, "Four-score and six years have I served Christ, neither hath He ever wronged me at any time; how then can I now deny my Saviour and King?" The Proconsul then urged him to swear by the fortune of Caesar: to which he replied, "That the Christian religion taught obedience to the civil governors, but to swear by Caesar's fortune out of vain glory he must decline." He was then threatened with wild beasts, fire and torments; he, however, stood unmoved, saying, "You threaten me with fire, which shall last but an hour and is quickly quenched; but you are ignorant of the everlasting fire of the day of judgment, and of those endless torments which are reserved for the wicked! But why do you delay? Appoint me what death you please."

Such confidence confounded the Proconsul, who was amazed at such a display of courage in an old man. They sentenced him to the flames. In the midst of the fire, he thus addressed his prayer to Heaven. "O, God! the Father of thy beloved Son, Jesus Christ, and through whom we have received the knowledge of thee! O God, the Creator of all things, upon thee I call, thee I confess to be the true God; thee I glorify. Oh! Lord, receive me and make me a partaker of the resurrection of thy saints, through the merits of our great High Priest thy beloved Son, Jesus Christ, to whom with the Father and Holy Spirit be honor and glory for ever, Amen." Polycarp was faithful "unto death." Praise God!

How such courage and faith shame us today! It is wrong to parade our religion, but it is criminal to hide it, too. Christ does not need soft and flabby Christians. He needs people with firmness and backbone. Seeing there are so many who speak against Christ, surely those who believe on Him should not be afraid to speak up and for Him.

"I will give thee a crown of life." Suffering here is followed by glory hereafter. He who gives up his life for Christ shall be given a crown of life by Christ—a triumphant immortality! This crown, like other rewards of encouragements, is given personally by Christ: "I will give." This will be a literal crown upon the head of the martyr, who won in the battle of life. Such a person shall have a crown which will by far outstrip the crowned city of Smyrna!

### COMFORT (V. 11)

The letter closes with a promise to the overcomer: "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." The promise is to those who should gain the victory in the persecutions which would come upon them. The overcomer would not give up his Christian profession although opposed and persecuted. O Lord, please give such Christians today!

Jesus said the overcomer "shall not be hurt of the second death." The second death must be that which follows the death of the body, which is the first death. The second death is the death of the spirit—absolute exclusion of the spirit from God and the enjoyment of His presence (Rev. 20:6, 16; 21:8). Physical death cuts off from this life; the second death cuts off from eternal life. Death puts an end to all hopes here; the second death ends all hopes for ever. The death of the spirit is to never see Heaven, never enjoy eternal life, and never share the glories of the saints' rewards.



The overcomer who dies for Christ is sure to be delivered from a more fearful death—the death of the spirit. Beyond the grave there is no power that can harm the overcomer. Happy martyrs! The first death shall not hurt you; and the second shall have no power over you!

## International Version

(Continued from page one)

usage edition repeats the more misleading 1973 note—"The most reliable . . ." In fact the manuscript evidence for the authenticity of these verses is overwhelming. Professor W. R. Farmer's monograph on these verses published by Cambridge University Press in 1974 evaluates the evidence, examines the vocabulary and style of these verses, and argues for their inclusion. Referring to Canon C. R. Gregory's statement that "these verses positively do not belong to this Gospel, positively have no right to be in the New Testament," Professor Farmer wrote, "The evidence, upon examination, does not justify such statements."

Many of the footnotes give the readers a misleading impression of the full implications of the textual evidence. In Matthew 6:13 the closing words of the Lord's prayer are relegated to the margin accompanied by a note—"Some late manuscripts—for yours is the kingdom and the power and the glory for ever, Amen." The reader is not informed that most uncial manuscripts, including "W" of the 5th century, most cursives, most ancient versions, including representatives of the Old Latin, Syriac, Coptic, Gothic, Armenian Ethiopic and Georgian, the Diatessaron, Didache and Apostolic Constitutions, covering the period from the 2nd century to the 7th, all have the disputed passage.

### "A CONTEMPORARY TRANSLATION"

The fore-runner of the whole project was "A Contemporary Translation" of John's Gospel published in 1969, and some of the changes made in this Gospel during further revision for the 1973 New Testament were quite significant. In John 1:13-15 the Contemporary Translation differs from the King James Version in 31 details of translation and 10 of punctuation. The same three verses in the New Testament of 1973 and the Bibles of 1978 and 1979 differ from the Contemporary Translation in a further 16 details, including 9 of translation. In verse 13 "will of the flesh" became "human intention" in 1969, and "human decision" in 1973; but in verse 14, where the Contemporary Translation had "the Word became man," the N.I.V. has "flesh" as in the K.J.V. In the same verse the 1969 Gospel read "the only Son from the Father," which the 1973 New Testament changed to "the one and only (Son), who came from the Father." In verse 15 "He existed before me" in the Contemporary Translation was changed back in 1973 to "He was before me" as in the K.J.V.

The New Testament of 1973 has been subjected to quite extensive revision before being incorporated in the Bibles of 1978 and 1979, and there are about 400 changes in details of translation, and a further 275 in the footnotes, and 8 in the subheadings. Many of these are not of much significance, but some are of considerable importance, as will be seen from the examples which follow.

DIFFERENCES IN TEXT AND THE U.S.A. AND U.K. EDITIONS TRANSLATION

In several passages the English usage edition of 1979 does not agree with the American edition of 1978, either in text or in translation. In Romans 10:11 "He who believes in Him" (1973) becomes "Everyone who trusts in him" (1978,79), but in the same verse "will not be put to shame" becomes "will never be put to shame" in 1978, and "will not be disappointed" in 1979. In II Corinthians 4:14 "present us with you" (1973, 1978) becomes "bring us with you" in 1979. Readers of the 1973 N.T. and English usage Bible of 1979 will find in 2 Thessalonians 1:2, "from God our Father and the Lord Jesus Christ," but readers in the U.S.A. will find these words relegated to the margin in their 1978 edition.

In Hebrews 2:10 "the Pioneer of their salvation" (1973) was changed back to "Author" in 1978, but is again "Pioneer" in the 1978 Bible. In Hebrews 12:2 "pioneer" in 1973 became "author" in both Bibles. In Revelation 4:6 "Also before the throne," in 1973 New Testament and U.S.A. Bible, becomes "also in front and behind the throne" in the English usage edition.

### CHANGES IN THE RENDERING OF VERBS

Although the N.I.V. New Test-

ament of 1973 had many advocates who were convinced of its greater accuracy in such matters, the Bibles of 1978 and 1979 introduce many changes in tenses of verbs. In the following examples the 1978 rendering is given first:

Mark 1:10—torn open=being torn open; and descent=descending.  
Luke 2:28—now dismiss (imperative)=you now dismiss (indicative).  
Luke 4:23—that you did = that you do.  
John 4:52—had gotten better=got better.  
Acts 18:25—knowing only=though he knew only.  
Romans 4:7—whose offenses have been forgiven=whose transgressions are forgiven.  
Romans 6:13—who have returned (active)=who have been brought (passive).  
Ephesians 1:13—when you believed=having believed.  
Colossians 2:10—you have this fullness=you have been given this fullness.  
I Thessalonians 4:14—those who sleep=those who have fallen asleep.

### SOME PARAPHRASES OF 1973 MODIFIED

Many passages in the New International Version are paraphrased rather than translated, but in some instances the more extravagant paraphrases of 1973 have been modified in the American and English Bibles.

Matthew 1:18—before they began to live together=before they came together.  
Matthew 16:22—Perish the thought!=Never!  
Luke 22:25—are given the title Benefactor = call themselves Benefactors.  
John 10:26—you do not belong to my flock=you are not of my sheep.  
Acts 9:34—arrange your things=take care of your mat (1978); tidy up your mat (1979).  
I Corinthians 12:8—the ability to speak with wisdom=the message (Continued on page 6, column 1)

## Justification . . .

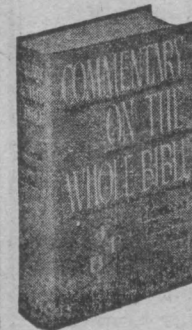
(Continued from page four)  
salvation. But wherein lies its saving power? "Because therein is revealed the righteousness of God from faith to faith." It is because the gospel reveals how unrighteous man can have a righteousness which will avail before God—it is because of this that the gospel has saving power.

Are you justified before God? How much more important this is than "what some man thinks of you." What difference does it make how we stand with man? Some, I am sure. But what is this compared to "how do I stand with God?" if you are justified, rejoice therein. The Psalmist said, "My tongue shall talk of thy righteousness all the day long" (Psa. 71:24). Oh, let us rejoice in and praise God for, and talk to others about this righteousness which we have in Jesus all the day long. Then, let us live clean lives to His glory. Then let us be faithful witnesses of this glorious gospel unto others. It may be God will use us in introducing others to this glorious gospel blessing. God bless you all.

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## International Version

(Continued from page 5)  
sage of wisdom.

James 1:12—the victor's crown, the life . . . —the crown of life.

### SOME K.J.V. RENDERINGS RESTORED

A press release in 1969 explained that "many of the archaic forms of English are being eliminated . . . One example concerns the Ark of the covenant carried by the children of Israel . . . The translators feel that 'ark' no longer conveys to modern minds a reasonable picture of the object . . . We tried using the word 'chest,' but decided that could be confusing too. We still haven't arrived at the word we want." Eventually they decided that the word used in the K.J.V. was the best after all, and in the N.I.V. "chest" is used for only three of the 186 occurrences, and "ark" is used for the rest.

The press release of November 1968 drew attention to a problem in John 8:38, where the K.V.J. reads, "Ye do that which ye have seen with your father," meaning that they were following their father, the Devil. The Contemporary Translation reads, "You then must now do what you hear the Father telling you," meaning God the Father. A footnote mentions that the opposite reading was possible. The N.T. of 1973, and the Bibles of 1978-79 restore the K.J.V. rendering and put the alternative in a footnote.

Other examples of K.J.V. renderings restored are:

Matthew 2:15—I called my son out of Egypt=Out of Egypt I called my son.

Matthew 4:2—forty days and nights=forty days and forty nights.

Matthew 8:12—grinding of teeth=gnashing of teeth.

Mark 2:2—preached to them = preached the word to them.

Mark 6:52—their minds are closed =their hearts were hardened

Luke 2:19—in her mind = in her heart.

John 9:25—I do know one thing=one thing I do know.

John 15:13—No one has greater love=Greater love has no one.

2 Corinthians 7:1—let us strive for perfection=perfecting holiness.

The translation would have been much improved if this process of restoring appropriate and meaningful renderings of the K.J.V. had been taken much further, but the revision of the 1973 New Testament for the 1978-79 Bibles was often in the opposite direction, eliminating K.J.V. renderings which had survived. In Matthew 12:20, "quench" is replaced by "snuff out"; in Luke 8:32, "a herd of many pigs" becomes "a large herd of pigs"; in John 6:41 "to murmur against him" becomes "to grumble." In John 6:69 "the one whom he has sent" is abbreviated to "the one he has sent," and similar changes are made in many other passages.

### EXAMPLES OF INCORRECT TRANSLATION

In several passages the New International Version does not

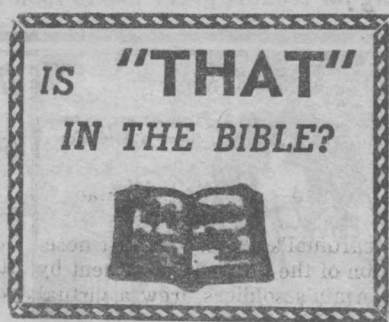
correctly convey the meaning of the Greek. In I Peter 2:9 the Greek is very accurately rendered in the Authorized Version "receiving the end of your faith." The N.I.V. reads "receiving the goal of your faith," but while English usage is familiar with "aiming for a goal," and "scoring a goal," and "achieving a goal," there is no place in English for "receiving a goal," and the expression is meaningless. In Acts 17:9 the Authorized Version correctly says that when the rulers "had taken security of Jason and the other, they let them go," meaning that Paul and Silas were released when Jason and the other brethren had provided "security," presumably a sum of money, as a pledge that Paul and Silas would not return and cause any further trouble. The American edition of the N.I.V. reads, "Then they made Jason and the others post bond and let them go," and this conveys the meaning reasonably well for American readers, but in changing the American idiom for the English edition the correct meaning has been lost. The text now reads, "Then they went bail for Jason and the others, and let them go," which implies that the officials provided the security, whereas in fact they demanded it. "Bail" is the security given for the temporary release of an accused person. If the translators wish to use this idiom, it should be made clear that Jason and the others "went bail" for Paul and Silas. This is certainly not the meaning conveyed by the present rendering in the N.I.V.

In Galatians 5:25 "keep in step with the Spirit" does not provide a true English equivalent of the Greek expression, which reads in the A.V. "Let us also walk in the Spirit," and in the Revisions of 1881 and 1901 "walk by the Spirit." The meaning is that in all our conduct and testimony our steps must be taken by the help and guidance of the Spirit. "Keep in step" is not an appropriate idiom in this context.

### EXAMPLES OF INCONSISTENCY IN TRANSLATION

The verb "evangelizo" to preach the Gospel occurs 52 times in the New Testament, and the noun "evangelion" 73 times, making a total of 125, of which 40 occur in the Gospels and Acts, and 19 out of the 40 are rendered "good news" in the N.I.V. From Romans to Revelation the same Greek words occur 85 times, of which only 2 are rendered "good news" in the N.I.V.

Other inconsistencies are found in Luke 15:23 "fattened calf" in the King James Version becomes "fatted calf" in the English usage edition, which nevertheless has "fattened calf" in verses 27 and 30. In Luke 16:32 "handed over" is changed to "turned over," but "handed over" survives in Luke 22:6 and 24:20. In Acts 23:23 "at the third hour" is changed to "at nine tonight," but in Luke 23:43 we still find "at the sixth hour and at the ninth hour." In II Corinthians 5:10 "due him" is changed to "due to him," while in Romans 12:3 the change is made the other



Question:

### WHO WAS STRUCK BARREN FOR REBUKING HER HUSBAND FOR INDECENT EXPOSURE?

Answer:—Michal, First Samuel 18:27 and Second Samuel 6:14, 20, 23.—. . . And Saul gave him (David) Michal his daughter to wife . . . "And David danced before the Lord with all his might; and David was girded with a linen ephod . . . And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! . . . Therefore Michal the daughter of Saul had no child unto the day of her death."

way, from "the grace given to me" to "the grace given me."

### ENGLISH LITERARY STYLE

One of the early press releases quoted a spokesman for the Committee on Bible Translation as saying, "The new translation will employ language which will communicate to the man on the street, but which at the same time will be well chosen from a literary point of view." Reference was also made to "a top-flight English stylist" who would make suggestion and criticisms. Another news release in April 1969 stated that "members of some of New York's ghetto youth gangs are being asked . . . to inform the Bible scholars . . . whether their language is up to date and speaks clearly to modern mankind . . . If we want the Bible to span the generation gap, and if we want it to speak to the unchurched, we must use contemporary English, and that is what is being done."

### MORE

#### DIFFICULT VOCABULARY

Many modern versions tend to replace the simple short words of the Authorized Version with more difficult words, and the New International Version does so in hundreds of places. The following 20 examples are all found in the Epistle to the Hebrews:

A.V.	N.I.V.
1:2 worlds	universe
1:3 brightness	radiance
10:26 — image	representation
— upholding	sustaining
— purged	provided
	purification
1:4 better than	superior to
2:3 spoken	announced
2:10 are	exists
4:3 mixed	combine
4:15 be touched	sympathize
5:7 he feared	his reverent submission
	designated
5:10 called	not acquainted
5:13 unskillful	subjecting him
6:6 put him to	indestructible
7:16 endless	obsolete
8:13 old	deliberately
10:26 wilfully	expectation
10:27 looking for	experience death
11:5 see death	exodus
11:22 departing	

In none of these instances does the more difficult vocabulary of the N.I.V. make for greater clarity or accuracy. In some cases the N.I.V. has the simpler word: as in Hebrews 10:32 "received the light" for "illuminated," but the more difficult words are very numerous.

Further examples are: final condition (A.V. last state); reimburse (A.V. repay); every supporting ligament (A.V. joint); transcends all understanding (A.V. passeth). In all these instances, and many more, readers young and old would find the vocabulary of the Authorized Version easier than that of the N.I.V. In some places the N.I.V. Bible has restored the A.V. rendering where the New Testa-

### THE BAPTIST EXAMINER

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PAGE SIX

## The Lord's Church

(Continued from Page Three)

unmitigated blasphemy. And those who teach such heresy will have to answer to our Lord for having belittled and demeaned His precious church. Matthew 16:18 has stood through the centuries, and it is still standing like the Rock of Ages. Man may beat his brains out against that precious Scripture, but when he has done that, Matthew 16:18 still stands without so much as a dent in it.

Finally, after the centuries of darkness, ignorance, and slaughter of millions of our forefathers, we can see an altogether different kind of churches coming out of the old monster called the Catholic Church. In many ways these churches differed from their mother, the old Babylonian whore. But still it was easy, because of the striking resemblance, to tell from whence they came. For instance, their man-made, God-dishonoring mode of baptism stood out like a sore thumb. Their robes and idol gods which they brought out with them were, and still are, an abomination in the eyes of Almighty God. Some of their doctrines border on the truth, but their practices are nothing but Baalism and Nicolaitanism, both of which God hates. It is true that they came out of Catholicism, but they did not come out far enough. They did not even think of coming into our Lord's true churches which were already in the world. In fact, the Lord's churches would not have accepted them with their home-made baptism and their heathen gods.

In the letter to the church at Sardis we read, "Thou hast a name that thou livest, and (but) art dead." In the eyes of the world the fact that these churches had come out of the corruption and filth connected with the Catholic Church made them look as if they had spiritual life. But our Lord who could look on the inside of them said they were dead. This simply means that Protestantism had no spiritual life in it. That may sound like a hard doctrine, but our Lord is the One who said it. And He is the One who knows whereof He speaks. So if I say that the Protestant churches have spiritual life in them in order to please someone, I lie, because the Lord says they are dead, and a dead thing has no life in it at all whatever. That is true whether it be a church, or a spiritually dead sinner, for neither a dead church nor a dead sinner can do anything pleasing to God. A dead church or a dead sinner does not have faith which according to Ephesians 2:8, is a gift of God. "And without faith it is impossible to please God" (Heb. 11:6).

If the people who came out of Catholicism had left all the old heathen doctrines and practices in the Catholic Church where they belonged, and had they taken their Bible as their sole source of faith and practice, they would not have stopped

(Continued on page 8, columns 4, 5)

ment of 1973 introduced a more difficult word: Acts 10:7 is an example, "one of his military aides" becomes again the simple "soldier" of the Authorized Version.

### AMERICAN COLLOQUIAL USAGE

In preparing the English usage edition the revisers have overlooked a number of expressions in which the American translators indulged in the freedom of more colloquial speech than would normally be found in an English translation. Examples are: "brag about the law" (Romans 2:17,23); "right there" (Rom. 7:21); "super-Apostles" (II Cor. 11:5); "who cut in on you" (Gal. 5:7); "a cover-up" (I Peter 2:16); "he grabbed him" (Matt. 18:28); "right now" (Mark 6:25). Some of these have a distinctly American flavor, and do not enhance a version intended for English readers. In some instances such Americanisms which were in the 1973 New Testament have been changed, as in Mark 5:42 "she stood right up" (1973) becomes "immediately" in the 1979 Bible. "Let's go" in Mark 1:38 becomes "let us go." In John 8:25 "Who are you, anyway?" is changed to "Who are you?" In Romans 12:16 "Don't be proud . . . Don't be conceited," become "Do not be proud . . . do not be conceited." There is scope for many more improvements of this kind.

### COLLOQUIAL ABBREVIATIONS

In the four Gospels there are 135 occurrences of 23 different colloquial abbreviations such as "aren't, didn't, wasn't, I've, we've, let's, etc." Sixty-two of these are used by the Lord Jesus Christ including about twenty attributed by Him to other people in His parables. In the use of these abbreviations there is an element of inconsistency that has no parallel in the Greek. For instance, the angel of the Lord said to Joseph, "Do not be afraid" (Matt. 1:20); and the angel said to the women at the sepulchre, "Do not be afraid" (Continued on page 7, column 3)

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## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

THESSALONIKI, Greece (EP)—Thousands of people have been holding all night vigils in and outside a Greek Orthodox church here where an icon of the Virgin Mary has been reported to be "weeping." Many of the people, attracted by the report, believe that a "miracle" has taken place.

Some scientists who have examined the painting think that the "tears" on the face of the Virgin may be a result of a drying-out process in the wood of the icon.

Meanwhile, some newspapers here have condemned the priests of the church for placing extra collection boxes in and around the church to collect funds from the pious people who come to see the painting.

WASHINGTON (EP)—The Baptist Joint Committee on Public Affairs has voted to support a lawsuit filed by the American Baptist Churches in the U.S.A. and the American Civil Liberties Union against the city of Philadelphia for its announced intention to pay for a costly altar where Pope John Paul II celebrated mass on October 3.

Controversy over the Philadelphia portion of Pope John Paul's U.S. visit erupted when Mayor Frank Rizzo announced the city would pick up the whole tab for expenses incurred, including the large altar where the Pope celebrated mass before hundreds of thousands of participants and spectators. Two Philadelphia taxpayers, including American Baptist minister Mary Anne Forehand, filed suit in a federal district court challenging the use of public money for the altar.

While voting to give its staff authority to lend "all appropriate support" to the lawsuit, the Baptist Joint Committee action also expressed a welcome to Pope John Paul and acknowledged specifically the appropriateness of spending public money for all necessary public safety precautions during the visit.

NEW YORK (EP)—The names of men convicted of patronizing prostitutes will be broadcast by the city-owned radio station, WNYC, on a new program called the "John Hour," says New York City's Mayor Edward Koch. He said the broadcasting of patron's names will be similar to the early American practice of subjecting lawbreakers to public display and scorn by placing them in the wooden devices called stocks.

"That was a deterrent because who wants to be in stocks," Mayor Koch said. "But we're not allowed to put people in stocks anymore. So instead, what I'm going to do is to focus public attention by putting their names in stocks—meaning reporting them on the radio and hopefully the newspapers will put their names in stocks by putting them in print."

MOSCOW (EP)—What do you do in an officially atheist country when a growing number of your youthful citizens begin openly to display various Christian symbols?

Call it a "craze," and urge a renewed anti-religion campaign.

Komsomolskaya Pravda, mouthpiece of Komsomol, the Communist Party youth organization in the Soviet Union, took note recently of what it called "the craze among our young people" to wear crucifixes around their necks and to sport Jesus T-shirts.

The Komsomol paper said that young boys and girls questioned about their latest "religious" proclivity replied that they were told, "Everybody wears them. It's the latest fashion."

In a revealing comment the Communist youth organ, noted that "churchgoing is spreading among the young" in the USSR. This, said the paper, calls for yet another campaign "to dis-

suade the young from doing so."

WASHINGTON (EP)—Charles A. Trentham, the twice-divorced pastor of President Carter's church, is involved on a controversy with his board of deacons which voted against reviewing his contract when it expires next February. The 27-11 vote of the board of deacons must be ratified by the congregation as a whole before the recommendation can take effect. A congregational meeting to discuss the matter has been scheduled for Nov. 28.

Bill McBeath, chairman of the board, was reported to have dissented vigorously when the vote was taken. He offered his own resignation, saying he could not in good conscience present the recommendation to the congregation. But only eight deacons would agree to accept Mr. McBeath's resignation.

The vote followed a recommendation by the deacons' pastoral staff committee that the 60-year-old pastor be terminated. Reasons cited included his two divorces and what the committee described as his "poor judgment by becoming involved with a young woman of the congregation who is also divorced" and who reportedly came to him for counselling.

Trentham told Baptist Press, the news service of the Southern Baptist Convention, that the 26-year old woman in question "never sought and never received counselling" from him. "I am not a philanderer," he declared. Frank McAnear, moderator of the congregation, told the Washington Post that "no one has ever accused him (Trentham) of any violation of morals." He supported the pastor's denial of impropriety.

SANTA BARBARA, Calif. (EP)—"We are going back and picking up on a biblical practice that's been largely forgotten in today's church—discipline," Peter Gillquist, presiding bishop of the Evangelical Orthodox Church, told a group of pastors here last week.

"Years ago, the Presbyterians used tokens for admitting only the faithful to communion, the Methodists had tickets, the Roman Catholics practiced excommunication, and most denominations defrocked errant clergy. But we've somehow forgotten in our time what the Scriptures teach about church discipline."

Mr. Gillquist went on to say churches in the new denomination have had to excommunicate some persistent offenders in sins ranging from adultery to deliberate and repeated factiousness. Asked how the penitents have responded, Mr. Gillquist said it ranged from genuine repentance to increased rebellion and even retribution.

Mr. Gillquist further noted that many churchmen and pastors have applauded and officially honored their courage to discipline those who sin. "The place we're catching the flack is from free-floating independents with no real commitment to the historic Church, and from a few self-appointed cult-busting types who quiver any time they hear the word 'authority.'"

WASHINGTON (EP)—Though the church is a "polite captive" of the state, it shows signs of breaking away from dogmas and practices which separate it from human need, a Detroit congressman told participants in a Religious Liberty Conference.

U.S. Rep. John Conyers Jr., D-Mich., said he has "serious doubts" that the church in the United States is independent. If that is true, he went on, "it follows that it is exceedingly difficult to go as far as it wants" in changing the status quo.

CINCINNATI (EP)—"We did our best," said Uganda's Cardinal Emmanuel Nsubuga, but prudence

placed some limits on church protests against the bloody excesses of deposed Uganda leader Idi Amin.

More vigorous local and foreign opposition to actions by the Idi Amin regime might have made a bad situation worse, he said. Even the cardinal's protest against desecration of the blessed Sacrament by Mr. Amin's soldiers drew a virtual death threat. "Those leaders, if they are fanatics, they go on with their plans. You cannot stop them."

Cardinal Nsubuga was in Cincinnati on a U.S. tour to raise funds for the rehabilitation of Uganda. Uganda needs millions immediately for medicine, clothing and blankets, and food following the civil war which drove Mr. Amin from power this year. Looting and killing continue, even as the second post-Amin civilian government tries to consolidate its power, he said. No one can be sure whether Amin followers or Tanzanian liberators are the villains, he added.

OKLAHOMA CITY, Okla. (EP)—A Southern Baptist pastor and his wife, Richard and Marilyn Douglass, were shot to death Oct. 15 during what may have been a robbery of their rural home near Okarche, about 20 miles northwest of Oklahoma City.

The Douglasses were both pronounced dead at the scene. Their two teen-aged children underwent surgery in Oklahoma City. Leslie, a 13-year-old daughter, and Brooks, a 16-year-old son, were listed in "stable condition" at Deaconess Hospital in Oklahoma City.

According to unconfirmed reports by a deacon of Putnam City Baptist Church, Douglass, pastor of the church since 1972, apparently answered the door about 8 p.m. at his home. Two men asked for assistance. It's not known whether the men asked to enter or forced their way in, the deacon said.

All four family members were bound and gagged. Mr. and Mrs. Douglass were shot in the head. Leslie was shot two or three times and Brooks once. Leslie managed to get loose and untie her brother. The two drove to a physician's home in Okarche, where the doctor notified authorities, police confirmed.

The Douglasses are former Southern Baptist missionaries to Equatorial Brazil. Appointed in 1968, they were language students in Campinas, 1969-70. From 1970 until their resignations in 1972, they did evangelistic work in Belem, Para, Brazil. Douglass, 43, an Oklahoma native, was a graduate of Oklahoma Baptist University and Southwestern Baptist Theological Seminary. He was pastor of churches in Oklahoma, Wyoming and Texas before missionary appointment.

## International Version

(Continued from page six)  
Shorter Catechism.

The N.I.V., however, is not a denominational Bible, but is presented as a truly ecumenical project. The preface explains that the inclusion of participants from Anglican, Assemblies of God, Baptist, Christian Reformed, Church of Christ, Evangelical Free Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan, and other churches "helped to safeguard the translation from sectarian bias." Two of the news releases also stated that criticism would be invited from outside scholars — "By no means will these be confined to Protestant scholars. Jewish and Roman Catholic scholars and even atheistic experts will be invited to give us their criticisms."

The preface affirms that all who actually worked on the translation acknowledged "the authority and infallibility of the Bible as God's Word in written form," but no mention is made of the inspiration which underlies the authority and infallibility.

An important statement was made in the news release issued in April 1969: "For many years

those who hold a high view of the Bible have failed to put forth an all-out effort to give to English readers a translation of the Bible which represents the best documented text, the most accurate translation, and the best literary style for effective communication. It is the aim of the Committee to work for these results." The new version does not satisfy these criteria. The text underlying the N.I.V. is not "the best documented text," for in many passages it has the support of only a small minority of the manuscripts. The translation is not "the most accurate," for many passages are paraphrased rather than translated. The version is not in the best style for communication, for in many instances the simple vocabulary of the K.J.V. has been replaced by more difficult words, and there are other literary deficiencies. In these and other respects the translation falls short of its aims.

(QUARTERLY RECORD of Trinitarian Bible Society, July-Aug., 1979).

## Halliman Continues

(Continued from page one)

ing in grace now and are able to detect and steer clear of heresy. This was put to a test while I was away. Several years ago one of the then young Christians left this area for the coast and has spent several years working around the coastal areas and about 5 years in one place. At the place where he had spent 5 years, a Jehovah Witness started paying him visits and soon had the fellow coming over to his house for Bible study. Just before I left last April to come home, this fellow came back to this area to stay and I noted that he was pretty well contaminated with the J. W. heresy.

Soon after I left, this fellow started to work on several of the preachers here trying to promote this heresy, but he was soon told that what he was trying to teach them was not according to the Bible, therefore it could not be Baptist Doctrine. As soon as I got back, they told me about it and while they did not know what brand of heresy it was, they knew that it was heresy. The fellow did not even get off first base in trying to teach these preachers this heresy for they detected that it was not truth right away and simply told him to stop his attempts to change them.

Just today, another fellow was in my house talking about what he called the Protestant Baptist where he had been working for several years. He said he got so hungry for church fellowship and preaching that he decided to try the Baptist Church in the coastal town where he was working. This (Baptist Church) was started by the Australian Baptist Union even worse, if possible, than the Southern Baptist Convention of America. He was telling me how they would try to coax him to take the Lord's Supper (Communion to them) with them, and how when he would refuse, that they would even resort to embarrassing tactics to try to persuade him, but he stood firm and refused although he was the only professing Christian, whether Baptist or not,

## Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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that would not join in and eat with them. He also said he was so embarrassed at times at this Protestant Baptist Church that he would have to get up and leave due to the women taking over the services.

Beloved, the above seems to be pretty good evidence to me that my preaching and teaching here has not been altogether in vain. It should be an encouragement to you also that support this work, that what you are supporting is a Baptist work and that while these folk may otherwise be primitive and for the most part ignorant bush people, when it comes to the Word of God, they are not "ignorant brethren." In a number of cases in Paul's letters to the various churches he would start off by saying, "I would not have you to be ignorant brethren concerning . . ." etc., etc. Beloved, I am happy to report that among other things the churches here are growing in grace and the knowledge of our Lord Jesus Christ.

Another thing that I am happy to report about is the apparent fine progress being made by the Bible School on the Mission Station. The School is operating as a full-time school averaging about 32 hours a week in actual classroom work. They have a test each week to keep tab on their progress. We are planning on quite an expansion of the school by the starting of 1980. And while our plans are nothing like complete at this writing, it is quite possible that we will operate the school beginning (Continued on page 8, column 3)

## READY AT LAST!

We are happy to offer our readers the new release of Joe and Kathy Martinez on tape or record. Here are some songs which are true to the Word of God and sung by two people who believe the doctrines our paper has taught for many years. The songs are as follows on side 1: "Jesus Christ, the Lord of Glory," "Oh, Give Thanks Unto the Lord," "The Captain of My Soul," "Love the Lord," "The Good Shepherd," and "Vessel of Honor." On side 2 the songs are: "Gotta Get a Move On," "Until That Glorious Day," "I'll Take My Cares to Jesus," "The Gospel," and "Tis Sweet to Die."

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WFTA, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	101.7	3000 FM
KAWS, Hemphill, Tex.	Sun.— 7:30-8:00 a.m.	1530	1000 AM
*KYHM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000 AM
*WYRD, Syracuse, N.Y.	Sun.— 12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
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## Unusual Experience

(Continued from page one)

"You said, 'The blood of Jesus Christ cleanses us from all sins.'"

Finney said, "Yes, God says so."

The man said, "Brother Finney, see this revolver? It has killed four people. It is mine. Two of them were killed by me, two of them by my bartender in a brawl in my saloon. Is there hope for a man like me?"

Finney said, "The blood of Jesus Christ cleanses us from all sin."

The man said, "Brother Finney, another question. In the back of this partition is a saloon. I own it. We sell every kind of liquor to anybody who comes along. Many, many times I have taken the last penny out of a man's pocket, letting his wife and children go hungry. Many times women have brought their babies here and plead with me not to sell any more booze to their husbands, but I have driven them out and kept right on selling. Is there hope for a man like me?"

Finney said, "God says, 'The blood of Jesus Christ his Son cleanses us from all sin.'"

"Another question, Brother Finney. In back of this other partition is a gambling joint, and it is as crooked as sin, as crooked as Satan. There isn't a decent wheel in the whole place. It is all loaded and crooked. A man leaves the saloon with some money left in his pocket,

and we take his money away from him in there. Men have gone out of that gambling place to commit suicide when their money and perhaps entrusted funds were all gone. Is there any hope for a man like me?"

Finney said, "God says, 'The blood of Jesus Christ his Son cleanses us from all sin.'"

"One more question, and I will let you go. When you walk out of this alley you turn to the right toward the street and you will see a two-story brown stone house. It is my home. I own it. My wife is there, and my 11-year-old child, Margaret. Thirteen years ago I went to New York on business. I met a beautiful girl. I lied to her. I told her I was a stock broker, and she married me. I brought her here and when she found out my business it broke her heart. I have made life a hell on earth for her. I have come home drunk, beaten her, abused her, locked her out, made her life more miserable than that of any brute beast. About a month ago I went home one night drunk, mean, miserable. My wife got in the way somehow, and I started beating her. My daughter threw herself between us. I slapped that girl across the face and knocked her against a red hot stove. Her arm is burned from shoulder to wrist. It will never look like anything decent. Brother Finney, is there hope for a man like me?"

Finney got hold of that man's

shoulders shook him, and said, "O son, what a black story you have to tell! But God says, 'The blood of Jesus Christ his Son cleanses us from all sin.'"

The man said, "Thank you, very much. Pray for me, I am coming to church tomorrow night."

Finney went about his business. The next morning about seven o'clock the saloon man started across the street out of his office. His necktie was awry. His face was dusty and sweaty and tear-stained. He was shaking and rocking as though he were drunk. But let us go back to that room. He had taken that swivel chair and smashed the mirror, the fireplace, the desk, and the other chairs. He had smashed the partition on each side. Every bottle and barrel and bar mirror in that saloon was shattered and broken up. The sawdust was swimming ankle-deep in a terrible mixture of beer, gin, whiskey, and wine. In the gambling establishment the tables smashed, the dice and cards were in the fireplace smoldering. He staggered across the street, walked up the stairs of his home, and sat down heavily in the chair in his room. His wife called the little girl. "Maggie, run upstairs and tell Daddy breakfast is ready." The girl walked slowly up the stairs. Half afraid, she stood in the door and said, "Daddy, Mamma said breakfast was ready to come down."

"Maggie, darling, Daddy doesn't want any breakfast."

That little girl didn't walk; she just flew down the stair. "Mamma, Daddy said, 'Maggie, darling,' and he didn't."

"Maggie, you don't understand. You go back upstairs and tell Daddy to come down." Maggie went back upstairs with the mother following her. The man looked up as he heard the child's step, spread his knees out, and said, "Maggie, come here."

Shy, frightened, in a tremble, the little girl walked up to him. He lifted her, put her on his knee, pressed his face against her breast and wept. The wife standing in the door, didn't know what had happened. After awhile he noticed her and said, "Wife, come here."

He sat her on his other knee, threw his big man's arms around those two whom he loved, whom he had so fearfully abused, lowered his face between them, and sobbed until the room almost shook with the impact of his emotion.

After some minutes, he controlled himself, looked up into the faces of his wife and girl and said: "Wife, daughter, you needn't be afraid of me any more, God has brought you a new man, a new Daddy home today."

That same night that man, his wife, their child, walked down the aisle in the church, gave their hearts to Christ, and joined the church.

—Contender

## Halliman Continues

(Continued from page 7)

1980 in two languages, i.e. English and Neo-Melanesian, with quite an increase in enrollment.

We want to build up a good library of sound Baptist books for the school. If any of you have a book or books that you would like to give for this library, then please send them on. If you do this, make sure you have the book or books either Registered or Insured. Any kind of a book will do, just so long as it is a basically sound book. There will no doubt be duplications, but that won't make any difference as in that case we will give out the extra ones to individuals after the school library has been stocked. If you haven't any books at all to send and still want to do so, I suggest that you buy one or more from the Book Store operated by Calvary Baptist Church or from some other source of your own choosing.

Some of you that read this might work where they make ball point pens that you could get very cheap that could be used for our school here—both red and either

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## The Lord's Church

(Continued from Page Six)

until they had been immersed into one of the hated Anabaptist Churches of that day. But we must not forget that all this had been predestinated. What would have happened to the prophecy found in the letter to Sardis if all those people had been immersed into the Lord's churches? We must remember that God said in Isaiah 46:11, "I have spoken it, I will also bring it to pass." He had spoken the prophecy found in this letter, so now it was His responsibility to see to it that it be fulfilled. He had said those churches would come out dead, and that is just exactly what they did. How can a dead thing bring forth a living thing?

We hear a lot of squawks out of the founders of Protestantism on the subject of justification by faith, but not even a tiny squeak on the subject of our identification with Christ in His death, burial, resurrection and ascension. We see a lot of baptizing being done by them, but never very much water. Verse 2 of this letter really means that God has not found anything finished that these churches started. They had made a wonderful start when they came out of Catholicism, but they had never finished anything that they had started. Therefore, they are just plain rejects. Our Lord threatens to come upon them as a thief, but in I Thessalonians 5:4, He tells His people that His coming will not overtake them as a thief. The reason for that is that His people are looking for Him to come at any time. It just may be that His coming may be as a thief to our post-trib brethren, simply because they are not looking for Him to come at any moment. According to the REDBOOK magazine of August 1961, 56 percent of the young preachers in the seminaries did not believe in the Virgin Birth, 71 percent did not believe in a real Heaven or a real Hell, 98 percent did not believe in the immortality of the soul, and 99 percent of them did not believe that our Lord is coming back to this earth. Most of those young preachers of that day are, no doubt, pastors of churches today. So what are they preaching? Then our Lord says to the church at Sardis, "Thou hast a few names even in Sardis which have not defiled their garments." Even though these few saints are in the dead churches, He says, "I will not blot out his name out of the book of life." How wonderful!

(Continued next week)

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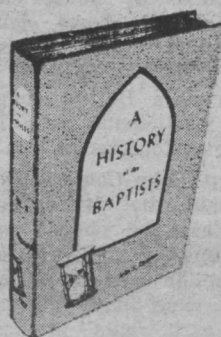
black or blue ink. Some may have access to cheap exercise books or any other equipment that could be used in a school of this type. Whatever you have and want to send or would want to get and send, then do so and we will put it to use here.

It might be that some individual or church would want to buy a class-room or one of the two or more dormitories that we expect to put up—maybe a desk or several, a black board, a lamp and kerosene for our night classes, a box of chalk, some firewood to help keep the students warm at night (it gets cold here at night and fire is needed), some rice to supplement their diet, especially until we can get sort of self-sufficient by way of food. Perhaps some cooking pots to cook the food in, maybe a blanket for a student to help keep warm as they sleep, a shovel for a student to use in making a garden instead of a digging stick.

Beloved, it is quite obvious that you would not be buying a class-room, dormitory, desk and a host of these other things listed, and sending them here. However, if you

would like to buy any one or several of these things and do not want to bother about sending them, we can either make or buy any or all of them here in P.N.G., if we have the necessary funds. If the Lord gives you a special burden to have a part in this Bible School and you either cannot or would not want to purchase it back there, just send any amount that you desire and designate what you wish your money used for, i.e. a stick of fire wood, a bag of rice, a class-room, etc., etc., to Calvary Baptist Church and they will send it on to me and I will use the money as you wish. If you do not want to do any of these and just want to send something for the school to be used for what I feel that is necessary for the school then I'll do my best to use the funds for whatever I feel the school needs the most at the time the money is received.

There are many other things that we could report on at this time, but we feel that we have taken up enough space in the paper and will have another article for you real soon. May the Lord bless each of you.



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